Rashi on Judges
רש"י על שופטים
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Rashi on Judges

Chapter 1

Verse 1

Who shall go up for us against the Canaanites? To the territories for which lots were cast 1 By Yehoshua, Elazar, and the tribal chieftains (Yehoshua, 14:1,2). Chapters 14–19 (there) list in detail the territories alloted to the various tribes when the lots were cast. but are as yet unconquered.

Verse 2

Let Yehudah go up. Let the tribe of Yehudah go up first 2 The tribesmen of Yehudah were first in many instances; they entered the water first at the splitting of the sea, their banner was the first to proceed when the Yisroelites journeyed in the wilderness, they went up first in the Book of Shoftim. Indeed, at the coming redemption, their tribesman Dovid will reign as the first of his countrymen. (Yalkut, 37:a. See Yalkut to Beshalach, 234) to conquer their alloted territory.

Verse 3

To his brother Shimon. To the tribe of Shimon.
Go up with me and assist me in conquering my alloted portion. Some interpret "Let Yehudah go up" as a reference to Asniel, 3 Asniel ben Kenaz, the first of the Shoftim to lead Yisroel after the death of Yehoshua. (Below, 3:9–11) also known as Ya'avetz; 4 Ya’avetz is listed among the tribesmen of Yehudah, and described as “revered over his brethren.” (Divrei Hayamim 1, 4:9) for it is remarked, in tractate Temurah, 5 "What was his name? His name was Yehudah, brother of Shimon." 6 This was his true name. His surnames were Asniel and Ya’avetz. Asniel is a contraction of ‘anah El’, ‘Adonoy answered’ [Divrei Hayamim 1, 4:10, relates that Adonoy answered his prayer]. Ya’avetz is a contraction of ‘ya’atz v’herebetz’, ‘he counseled and disseminated [Torah]’. (Temurah, 16:a) He 7 Not the tribe of Yehudah, but the individual Yehudah, otherwise known as Asniel or Ya’avetz. told his brother Shimon 8 The individual Shimon, brother of Yehudah / Asniel. Accordingly, the inquiry “Who shall go up first?” [v.1] did not concern the tribe which would engage in battle first, but the individual who would lead the people into battle. Adonoy answered [v.2] that Yehudah, also known as Asniel or Ya’avetz, would lead. to accompany him.

Verse 4

At Bezek. The name of a place. 9 ‘Bezek’ may also be translated as ‘shard’, meaning a broken piece of pottery. Here, however, the reference is to a place named ‘Bezek’. (Yoma, 22:b)

Verse 5

Verse 6

Verse 7

Seventy kings. From here we learn of the eminence and affluence of the Canaanite potentates, for Adoni-bezek was not worthy of being listed among the Canaanite monarchs 10 Yehoshua 12: 7–24 lists the thirty one Canaanite kings. Adoni bezek is not among them. by the title "king", yet this is written of him. 11 Yalkut, 37:a.
They brought him to Yerushalayim. They proceeded from there to do battle at Yerushalayim.

Verse 8

They set [literally 'sent'] fire. They sent the fire 12 By igniting it. This follows the literal meaning of שָׁלְחוּ, ‘thy sent’. (Metzudas Tzion) Afterward, the B’nei Yehudah went down to wage war with the Canaanites dwelling in the hills, the Negev, and the lowlands. throughout it.

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Coleiv's …brother. Maternally. 13 Coleiv is referred to as “the Kenizite” (Yehoshua, 14:6), rather than ‘son of Kenaz’. This indicates that he was not Kenaz’ biological son, but his stepson. (Sotah, 11:b, 12:a).

Verse 14

She cajoled him. She advised him, as in "he took counsel"; 14 Rather than ‘she tempted him’, as in Devarim, 13:7. one counsels a person, and directs his thinking to an alternative. This is my opinion.
She lowered herself. "She lowered herself" 15 This is a quotation from Targum Yonasan. as if falling at her father's feet.

Verse 15

Arid land. A man barren of anything gainful, as he contains nothing but Torah. 16 Temurah, 16:a.
Streams of water. Wetland, "territory supplied abundantly with water."

Verse 16

From the city of dates. This refers to Yericho, as the fertile tract of Yericho 17 An area outside the city, measuring five hundred amohs by five hundred amohs. (Yalkut, 38.) was given to them for their consumption until the Beis HaMikdosh would be built. The one in whose portion the Beis HaMikdosh would be built 18 The tribe of Binyomin. (Ibid). would then receive it, 19 In return for the Beis Hamikdosh territory, which would become the property of all the tribes. so that all of Yisroel could share in the Beis HaMikdosh. It was given to the descendants of Yisro for four hundred and forty years. 20 From the conquest of Eretz Yisroel by Yehoshua, until the construction of the Beis Hamikdosh by King Solomon. (See Melachim 1,6:1.) The scholars among them departed, and went to Asniel, the son of Kenaz, also known as Ya'avetz, to the wilderness of Yehudah south of Arad to study Torah. 21 Yalkut, ibid.
He settled with the people. With the disciples who sat before him. He requested of the Holy One, blessed is He, that He furnish him with suitable disciples, as it said, "Ya'avetz cried out to Elohim…etc." 22 "…of Yisroel, saying: If You bless me by broadening my boundary, and Your hand shall be with me…". (Divrei Hayamim 1, 4:10. See fn.6) He furnished him with these pious men. 23 Yalkut, ibid.

Verse 17

Verse 18

Verse 19

However, he could not oust. [Targum] Yonasan interprets: Afterward, as they had sinned, they could not oust the valley dwellers.

Verse 20

Verse 21

But the Yevusi dwellers of Yerushalayim. There was a section of Yerushalayim 24 The reference here is not to members of the Yevusite nation, as Rashi explains that they were descendants of the Pelishte king Avimelech. Cf.Rashi to Yehoshua, 16:63, and Shmuel 2, 5:6. entitled Yevusi. They were descendants of Avimelech, 25 The Pelishite king (Bereishis, 21:32, 26:8). The patriarch Avrohom swore that he would deal kindly with him and his children and grandchildren. (Ibd, 21:23). Avrohom's descendants were obligated by the oath as well. Cf.Midrash Rabah, Bereishis, 54:2. and they could not oust them because of the oath—until the arrival of Dovid 26 When Avimelech's grandchildren no longer survived. (Rashi to Shmueil 2, 5:8) —as his 27 Avimelech's grandson. grandson still lived, and he 28 Avrohom had sworn. had sworn to him, his son, and his grandson.

Verse 22

Beis El which was part of their ancestral allotment. Although Michah's idol 29 Chapter 17, v.4 [below] relates that Michah of Mount Ephraim made a graven image and kept it at his home, where it was worshiped. Although the incident is not mentioned earlier in the text, Rashi asserts that the idol was already in existence during the conquest of Eretz Yisroel. See Rasi to 17:1. was in their possession—for Michah was from the tribe of Ephraim—it is said here, "and Adonoy was with them." Concerning this, Daniel said, "Yours, O Adonoy, is benevolence—ours is the face of humiliation." 30 Daniel, 9:7.

Verse 23

Sent spies. Through others, they sent spies. 31 This is Targum Yonasan's translation. "They spied the land" 32 Bamidbar, 13:21. This refers to the spies sent by Moshe in the wilderness. is said concerning the spies themselves. However, concerning these who sent spies it is said, "they sent spies."

Verse 24

The entrance to the city. It was entered through a cave. A hazelnut tree stood at the mouth of the cave, and they passed through the tree 33 The tree was hollow. They passed through the hollow section into the cave, then through the cave into the city. (Bereishis Rabah, 69:8) into the cave.

Verse 25

He showed them with his finger. 34 If this heathen, by the mere flick of a finger, saved himself and his progeny, then certainly one who actively escorts others. (Sotah, 46:b)

Verse 26

Luz. Small nuts grow on this. "Coudre" in old French.
It is so entitled to this day. Sancheriv did not "jumble" it, 35 Sancheriv "jumbled" all the nations of the world by transporting the inhabitants of one country to another. (Yadayim, 4:3, Yeshaya, 10:13). He did the same to the inhabitants of Eretz Yisroel (Melachim 2, 17:6, 23, 24) but not to the inhabitants of Luz. and Nevuchadnetzar did not devastate it. 36 Sotah, 46:b.

Verse 27

Menashe did not oust. Scripture censures them, as they began betraying the Holy One, blessed is He, Who commanded them: "Oust all those dwelling in the land, etc." 37 Bemidbar, 33:52.

Chapter 2

Verse 1

Adonoy's emissary went up. We learn in Seder Olam that this was Pinchos. 1 Son of Elazar, grandson of Aharon Hakohen. (Bemidbar, 25:11.) 2 Why is Pinchas entitled מַלְאַךְ ה׳, lit. "an angel of Adonoy"? Because, when

visited by the sacred spirit, he was enflamed with radiance. (Vayikra Rabah, A. See Rashi to Yehoshua, 2:4).
To Bochim. The name of a place. 3 Not literally “weeping”. See vs.4,5.
I took you up. This was My original intent, 4 The future tense, אַעֲלֶה, literally “I shall take”, indicates the intent which preceded the actual taking. See Rashi to Shemos, 15:1. to take you up from Mitzrayim—and I did so—with the stipulation that My enemies be ousted. 5 As indicated by the warning against covenants [v.2].

Verse 2

Verse 3

Now I have also declared. At present I have declared, in My fury. 6 This is not part of the original intent stated in vs.1,2, but is a new declaration, made now because they sinned.
At your flanks. They will harass your flanks with bandits and troops, pillaging and plundering.

Verse 4

Verse 5

Verse 6

Yehoshua dismissed, etc. This incident had taken place previously, but, as Scripture intends to relate that they acted wickedly [v.11], it begins with the following statement: at Yehoshua's death, when they resolved, in his presence, to serve Adonoy, he dismissed them, each man to his ancestral property. They served Adonoy throughout his days and the days of the elders. Afterward, "The Bnei Yisroel acted wickedly."

Verse 7

Whose days extended. Their 'days' extended 7 In contentment. However, their lives were short. (Shabbos, 105:b.-See Rashi there). but not their 'years', as they neglected to eulogize him. 8 Scripture omits any mention of a mourning period for Yehoshua, as with Aharon (Bemidbar 20:29) and Moshe (Devarim 34:8). This indicates that they were remiss in eulogizing him and mourning for him. (Tosafos to Shabbos, 105:b). Thus it is said, "…of Mount Ga'ash"— 9 “They buried him (Yehoshua)…at Mount Ephraim, north of Ga’ash.” [v.9] Mount Ephraim was better known than G’ash. Why, then, does Scripture identify the famous Mountain by its proximity to the obscure Ga’ash? Evidently, “Ga’ash” is not an identifying landmark, but is intended as a homiletical allusion to “ra’ash”, “storm”, teaching that the mountain stormed against them. (Maharsha to Shabbos, ibid.). the mountain stormed at them 10 Shabbos, ibid. to slaughter them.

Verse 8

Verse 9

At Timnas Cheres. So entitled because a likeness of the sun 11 ‘Timnas Serach’ is literally translated as ‘The likeness of the sun’. was placed over his grave, as if to say, "Alas, that a man who halted the sun 12 Yehoshua ordered the sun to stand still, and the sun obeyed. (Yehoshua, 10:12,13.) lies in the grave."

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Wherever they went, the hand of Adonoy was destructive to them. This refers to Elimelech, Machlon, and Chilyon— 13 Naomi’s husband and two sons, mentioned in the opening passages of the Book of Rus. They were punished with poverty and then death. See Rashi to Megilas Rus, ch.1. Seder Olam.

Verse 16

Adonoy established judges. Continuously, in successive generations, as enumerated in this book, judge succeeding judge.

Verse 17

Verse 18

When He would establish —This describes an ongoing process—'When He would establish judges for them, and Adonoy would visit with the judge, etc.' For He would recant. He would recant, concerning them, from the destruction. 14 Which He had intended to rain upon them. Accordingly, נִחַם is not understood as ‘would find comfort,’ but as ‘would recant.’ See Rashi to Bereishis, 6:6, second interpretation. This is Yonasan's rendition.
From the outcry —As a result of their cry that went up to Him because of their tormentors

Verse 19

They fell nothing short. They omitted nothing deserving of the reproach inherent in everything that befell them.

Verse 20

Verse 21

Verse 22

Whether they observe. The letter ה is vocalized with the abridged pasach, 15 This vocalization is used to express inquiry. as it expresses the inquiry involved in testing.

Chapter 3

Verse 1

So that Yisroel would be tested through them. This was a different generation, ignorant of the miracles of the Canaanite wars, and not having witnessed the great deeds, they rebelled, and betrayed the Omnipresent.

Verse 2

Only so that they should know. For this alone, He permitted these nations to remain, so that future generations of the Bnei Yisroel might grasp the consequence of iniquity—for it was now necessary for them to undergo martial training.
Whereas earlier when they stood worshiping Adonoy.
This was unknown. These wars and the art of battle. It was unnecessary.

Verse 3

Five Pelishtite sovereignties. These were the nations whom He permited to remain as a test.

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

The Divine spirit visited him. R' Tanchuma expounded: He studied the statement of the Holy One, blessed is He, to Moshe in Mitzrayim, "I have surely seen (lit. 'seeing, I have seen') the tribulation of my people." 1 Shemos, 3:7. What are the two sights? 2 ‘Seeing’ I have ‘seen’. He said to him, "I see that they are destined to err with the golden calf—nevertheless, 'I have seen the tribulation of my people.'" Asniel expounded upon this, saying, whether innocent or guilty, He is obliged to save them. 3 Shemos Rabah, 3:2. Accordingly, “He judged Yisroel” in our passage does not refer to Asniel’s adjudication of litigation in the courtroom, but to his exposition of “I have seen” in his prayer before Adonoy. In his “judgement”, Yisroel was to be saved. (Radal there, 5)

Verse 11

Verse 12

Verse 13

The city of dates. Yericho.

Verse 14

Verse 15

Whose right arm was immobile. Yonasan renders "A man whose right arm was shrunken." "Gamid" in the Aramaic always indicates something shrunken by disease, "retrait", "shrunk" in old French. He could not utilize his right arm. In Hebrew, "closed", as in "Let not the well close its mouth over me." 4 Tehilim, 69:16. His right arm was "closed"—he could not utilize it.

Verse 16

One gomed long. An abridged amoh. 5 The length of the forearm. (Rashbam to Bava Basra, 100:a). In German, 'daumen lang'. In old French, 'espan courte'.
Over his right thigh. Since he was able to utilize his left hand, he would grasp it with the left hand.

Verse 17

Obese. Fat.

Verse 18

He escorted the people. He turned back to accompany the delegation of Yisroelites who came with him to bear the gift. He escorted them until Gilgal.

Verse 19

He then returned alone.
From the quarries. An area where stones were excavated from the mountain. Similarly, Yonasan renders "from the quarries." Then he went to Eglon, 6 Ehud's return to Eglon is not actually discussed in the text. Rashi mentions the return for the sake of clarification. and declared to him. 7 "…I have a matter, etc.".
He said, "Hsst." Eglon said, "Silence everyone near me!" Yonasan renders, "Leave!"—remove everyone. Still, the term connotes silence. 8 Silence them by removing them.

Verse 20

In his penthouse veranda. In the summer penthouse which was airy and cool.
I have a Divine message for you! Thus, you are required to rise.
He rose from the throne. He therefore merited that Rus was descended from him.

Verse 21

Verse 22

The hilt. The iron into which the blade is inserted, called 'hulot' in old French. This balances the sword in its scabbard.
The blade. The sharpened section, called "brant" and "lama" in old French.
The fat closed. His fat. He was extremely corpulent, so that he enclosed the entire length of the dagger.
Waste matter oozed. Yonasan renders, "Spilled waste matter oozed." He reads this as a contraction of two words with the 'shin' serving both. 9 פַּרְשָׁדֹנָה is read as פֶּרֶשׁ־שְׁדוֹנָא, "spilled waste matter", with the middle ש serving as the last letter of פֶּרֶשׁ and the first letter of שְׁדוֹנָא. "spilled waste matter" [oozed]. 10 The waste matter first spilled from the abdomen into the body, then it oozed from the wound. (Ralbag). פְּשָׁא, "spilled", is the translation of 11 שְׁדָא Or שְׁדוֹנָא. according to Yonasan.

Verse 23

And Ehud went out to the hallway. From the penthouse to the מסדרונה, translated by Targum Yonasan as 'hallway'.
And locked With the key.

Verse 24

As he left. Ehud left, and Eglon's servants came.
Relieving himself [lit. 'covering his legs']. Performing his necessary bodily functions. This refers to a bowel movement. 12 When the legs are covered as a matter of modesty. (Metzudas).

Verse 25

A considerable time. [lit.] Until [it constituted] delay, as if to say, a considerable time.

Verse 26

Escaped. Fled, "eschamocier" in old French.
While [lit. until] they tarried. As in, 13 Rashi cites these quotations to demonstrate that עַד, lit. “until”, may be translated as while”. "While the king lounged," 14 Shir Hashirim, 1:12. "Affection, while still desired" 15 Ibid, 2:7. —while we both desire it.
In the underbrush. A thin-branched, heavily wooded forest, called "brousaille", brush, in old French, excellent for concealment. Frequently, in the order of Zeraim, thin branches are called "sa'ar"— "[He] overturned the branches," 16 Kilayim, 4:9. "If the branches meshed." 17 Peah, 2:3.

Verse 27

It happened that, when he arrived. He crossed the Yardein, and arrived at his place in the land of Canaan. 18 The text omits Ehud’s crossing of the Yardein and his arrival in Canaan. Rashi mentions these events for clarification.
At Mount Ephrayim. Which was in the land of Canaan, on the western side of the Yardein. The land of Moav was on the eastern side of the Yardein, but as they had subdued Yisroel and crossed the Yardein, they occupied Yericho as stated above, and installed their princes and governors over Yisroel.

Verse 28

Charge behind me to wipe out all the Moabites on our side of the Yardein. Took control of the Yardein passes so that the Moabites could not cross to escape and return to their country.

Verse 29

All horrific [lit. corpulent]. Every man awe inspiring.

Verse 30

Verse 31

With a goad. A saddle spur, "aiguillon" in old French.

Chapter 4

Verse 1

Verse 2

Charoshes Hogoyim. The name of a city, so entitled because it was a stronghold, and the seat of authority. 1 This is based on Targum Yonasan, who translates חֲרֹשֶׁת הַגּוֹיִם as “the stronghold, metropolis of nations”.

Verse 3

Oppressed the Bnei Yisroel intensely. R' Tanchuma expounded, through ridicule. Similarly, it is said, "Your remarks offend me intensely." 2

Malachi, 3:13. Vs. 14, 15 there define the offensive remarks as ridicule of the worship of Adonoy.

Verse 4

The wife of Lapidos. She fashioned wicks for the sanctuary. 3 Megilah, 14:a. לַפִּיד is translated as “torch”.

Verse 5

Under [Devorah's] date tree. She owned date trees in Yericho.
Between Ramah and Beis El, on Mount Ephrayim. From Yonasan's translation 4 Targum Yonasan renders, “She lived in the city of Ataros. Devorah was financially independent. She owned date trees in Yericho, orchards in Ramah, oil producing olive trees in the wetlands of the Beis Eil plateau, white soil in Tur Malka.” we infer that this passage is not meant literally—that these are not intended to identify her dwelling place. Rather, we learn that she was an affluent woman, with financial interests in these places. She lived in a city named Ataros.
Under [Devorah's] date tree. She owned date trees in Yericho, vineyards in Rama, olive trees in the Bethel plateau, a fertile area, and white soil in Mount Ephrayim, at Tur Malka. In my opinion, this was sold for ceramic use. Some interpret "white soil" as grain fields, as in "the grain [lit. "white"] field." 5 The Talmud [Moed Katan, 6:b, etc.] refers to the grain field as שְׂדֵה לָבָן, literally “white field.” Rashi [Pe’ah, 3:1] explains that this is because grain whitens when ripe for harvesting. Or, to distinguish between the grain field, which is subject to the sun’s white glare, and the orchard, which is darkened by the shade of the trees.

Verse 6

Has not….commanded? Through Moshe, "For you shall totally annihilate them." 6 Devarim, 20:17 Mechilta teaches this. 7 Yalkut, 4:43.

Verse 7

Verse 8

Verse 9

Verse 10

At his heels. With him.

Verse 11

Elon Betza'anayim. The marshland plain. 8 This is Targum Yonasan’s rendition. A plateau area with marshes, "mariscum", "morass" in old French. This is called אַגָּנָיְא —pools, similar to ditches where water settles, "entitled 'the earth's flasks.'" 9 Kiddushin, 61:a, notes that water filed ditches are entitled אַגָּנֵי דְאַרְעָא, “the earth’s flasks.” Thus, אַגָּנָיְא, “flasks,” refer to the marshland pools.

Verse 12

Verse 13

From Charoshes Hagoyim to Kishon stream. He mobilized them to proceed to the stream of Kishon from Charoshes Hagoyim where he was stationed.

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

With a cloak. Yonasan renders גוּנְיָא. R' Hai translates גוּנְיָא as cloak, "Coate" in old French.

Verse 19

The milk pouch. Since milk induces drowsiness, then slumber. 10 He requested water. Why did she give him milk? To make him drowsy.

Verse 20

Stand at the entrance to the tent. Be zealous about it. Some interpret עֲמֹד [lit. "stand"] as לְעֶמוֹד, "to stand". 11 This interpretation adds the ל, which does not actually appear in the text, so that the reading is “He told her to stand at the entrance.” According to the literal textual interpretation, the reading is, “He told her, stand at the entrance.” This is problematic, as the masculine עֲמוֹד, rather than עִמְדִי, is inappropriate in addressing a woman. The additional ל solves this difficulty by transforming the command, עֲמוֹד, “stand”, into the infinitive לְעֶמוֹד, “to stand.”

Verse 21

A tent peg. "Chevilles" in old French. This is embedded in the ground with the lower flap of the tent in order to extend it fully.
A hammer. Hammer, "martel" in old French.
Furtively. Stealthily, in secret.
And impaled it into the ground. 12 ,וּנְעַצְתָּ בָּאַרְעָא This is Targum Yonasan’s rendition. and impaled it into the ground.

Verse 22

In his forehead. בְּצִידְעֵיהּ, "tenplia" in old French. She had penetrated his forehead and the ground.

Chapter 5

Verse 1

Verse 2

When Yisroel was inundated with breaches. When breaches befell Yisroel; when their enemies invaded them because they deserted Adonoy, and yet the people volunteered to repent—at this point, bless Adonoy for bringing deliverance.

Verse 3

I…I. The word is doubled. I have heard in the name of Midrash Agaddah: the Holy One blessed is He did not deny a reward for [Mount] Tovor and [Mount] Carmel, who came to the giving of Torah so that it might be given on them, and turned away in humiliation. The Holy One, blessed is He told them, "Eventually, I shall reward you doubly. At Sinai it is said, 'I am the Lord your God;' 1 Shemos, 20:2. at Tovor it shall be said, 'I…I.' 2 The word "I" is doubled. At Sinai it is said, 'I am the Lord your God;' At Carmel it shall be said doubly, 'Adonoy is God,' 'Adonoy is God!' 3 Melachim 1, 18:39. in Eliyahu's days." 4 Yalkut, 47.

Verse 4

Adonoy, when You went forth from Seir, This refers to the giving of Torah, as it is said, "…and shone forth from Seir to them." 5 Devarim, 33:2. Adonoy first offered the Torah to Eisov's descendants at Seir. When they refused, He shone forth from there to Yisroel at Sinai. (Rashi to Devarim, there). Why is this relevant here? This is what Devorah said: "The Torah is severe when forsaken, but rewarding when adhered to, as it was given in awesomeness and power. 6 As indicated by the quaking of the earth and the dripping of heaven in v.4, and the dissolving of the mountain in v.5. Thus, the Yisroelites were handed over to their enemies for forsaking it; and, when they offered to engross themselves in it, they were saved." All this we learn from Targum Yonasan's rendition. 7 "Adonoy, the Torah which you have given to Yisroel: When they violate it, their enemies dominate them, and when they return to it, they are empowered over their antagonists". (Targum Yonasan)
Dripped. They dripped dew of revival. 8 As the Yisroelites glowed with a heavenly fire, Adonoy instructed the clouds of glory to drip dew of revival to restore them. (Yalkut, 48)

Verse 5

Mountains streamed. Like streaming water—they dissolved.
This Sinai…. Scripture has already recounted the visions there—covered by mist, thunder, flashes of light, flame. 9 Shemos, 19:18, 20:15, etc. Our passage, therefore, omits this, leaving it to the reader's understanding. See the following Rashi.
Because of the presence of Adonoy This is an shortened passage: "This Sinai—what took place there occured because the mountain was visited by Adonoy."

Verse 6

In the days of Shamgar ben Anas, in the days of Yael. This teaches that Yael, too, judged Yisroel in her days.
Thoroughfares came to a halt. The Yisroelites were afraid to undertake normal travel, because of their enemies. They would proceed along round about pathways, clandestinely.

Verse 7

Exposure was discontinued. Exposed, unwalled cities were discontinued as dwelling places, because of the enemies, and they flocked to the fortified cities.
Until I rose. This 10 Scripture substitutes the "pasach" vowelization for the "segol" in the opening ' ש ' of שקמתי. The "kametz" vowelization of the opening ' ש ' is substituted for the "segol". is the same as שָׁקָמְתִּי Similarly, 'That you are speaking to me'

Verse 8

When they chose new gods—there was war in the cities. When the Yisroelites preferred modern Deities, then they needed to engage in battle in their cities. But, take note, now, when they volunteered, was a shield or battle ax in sight among the Yisroelites when they needed to do battle with the forty thousand field marshals the idolators flung against them? The Omnipresent overwhelmed them all with celestial warfare, and the Kishon stream swept them away.
Cities. As in, "If there should be found in your midst, in one of your cities". 11 Devarim, 17:2. Although generally translated as "gates", שְׁעָרִים is translated here as "cities".

Verse 9

My heart. I, Devorah, [my heart is out] to the legislators of Yisroel—with affection for the sages of Yisroel who volunteered, among the people, saying, "Bless Adonoy, return to Him".

Verse 10

Riders of white donkeys. Merchants and gentry who may now ride elegant, white donkeys without intimidation or concern about their enemies. And jurists—this refers to the magistrates who were afraid to deliver judgement publicly, as Targum Yonasan's translates, "Those who assembled to sit in judgement". And wayfarers on foot. Speak up! Recount this salvation, when, in place of the clamor of the formations battling you—marauders, thieves, tax processors, who station themselves in battle formations organized to waylay those crossing to watering places—there, the donkey riders and wayfarers will retell Adonoy's charity. What is this charity? The charity of His restoration of exposure in Yisroel, when He brought tranquility to Yisroel, allowing them to dwell in exposed cities, and to venture forth when dipersed, 12 The Talmud (Pesachim, 87:b) reads פָּרָזוֹן, lit. "exposure", as פִּזּוּרוֹן, "dispersion". Rashi follows this interpretation. singly, without grouping together. Then, they went down to the cities, returning to the cities they had inhabited when they fled to congregate in the fortified cities.

Verse 11

Battle formations. Menachem interprets "strategists, military tactitians." 13 Meaning "the battle formations organized by strategists and tactitians." He relates this to "The locust has no king, yet he

advances entirely 'in formation'." 14 Mishlei, 30:27. The meaning is 'battle formations." Another interpretation, 15 Both interpretations appear in Targum Yonasan.
Concerning the clatter of pebbles amidst the watering places. When you would walk amidst the watering places to draw water, you were terrified by the clatter of the pebbles smoothed by the stream, "cailloux" in old French. When stepped on, they emit a noise, and you were afraid that your presence would be sensed by your enemies. Now, however, such fears are baseless, and this is why you are commanded to offer thanks to His Name.
Pebbles. This refers to pebbles smoothed by a stream, as in "He ground with pebbles." 16 Eichah, 3:16.

Verse 12

Awaken, awaken. The inference is, "awaken to praise," as plainly indicated. "Intensify your singing." However, the Rabbis remark, 17 Pesachim, 66:b. because she was self lauditory and said, "Until I rose, Devorah," 18 Thereby favoring herself over the leaders who preceded her. (Rashi to Pesachim, ibid.) the Divine spirit departed from her. 19 Silencing her song (Rashi to Pesachim, ibid). It was now necessary for her to reinvoke the prophetic spirit by saying, “Awake, awake.”

Verse 13

Dominated. יָרַד is similar to וְיִרְדֶּה, "dominated," 20 יָרַד is translated as descended. יָרַד, however, means dominated. as in "to prostrate nations before him." 21 To give him dominion over them. (Yeshayah, 45:1.) The surviving Yisroelites dominated the mighty among the idolators.
Adonoy empowered me over the mighty. Gave me dominion 22 See fn.19. over the mighty warriors among the nations.

Verse 14

In Ephraim. From Ephraim emerged the root of Yehoshua bin Nun's dominance over Amaleik 23 Yehoshua was descended from Ephraim, son of Yoseif, and Amaleik was a descendant of Eisov. Scripture states, “The house of Yaakov shall be fire, the house of Yoseif flame, the house of Eisov chaff” [Ovadiah, 18], teaching that the descendants of Yoseif shall devour the descendants of Eisov as flame consumes chaff. (Yalkut, 51. Cf. Rashi to Bereishis, 30:25) when he debilitated them with the sword. 24 Shemos, 17:13. This passage is related to the preceding one, as it explains "Adonoy empowered me over the mighty" by establishing Yehoshua's dominance over Amaleik.
Your successor shall arise from the tribe of Binyomin. 25 Like Yoseif, Binyomin was a child of Rochel, and Eisov is destined to fall by the power of Rochel’s descendants. (Yalkut, ibid.) Shaul ben Kish, who will batter them 26 Shmuel 1, 15:7. This took place during the time of the prophet Shmuel, after the days of Devorah and the Shoftim. Her remarks here are prophetic. (Radak) and extinguish them like flickering embers.
Another interpretation: "with your people, 27 “Your succesor, with your people.” referring to the army of two hundred thousand infantrymen which Shaul mobilized against them. 28 I Shmuel 15:4.
From Mochir descended warlords. Great lords who vanquished the Emorites. They captured sixty cities—the entire imperial zone conquered by Yair. 29 Ben Menashe. (Bemidbar, 32:41, Devarim, 3:14).

Verse 15

Yesochar's nobles. The noblemen of Yesochar. This refers to members of the Sanhedrin who were engrossed in Torah study, and who knew and

understood the times. 30 Divrei Hayamim (1, 12:32) lists, among King Davids followers, “Of the sons of Yesachar, who knew and understood the times.” They understood the nature of the events taking place in their times, and were, therefore, qualified to serve as King David’s advisors. (Rashi to Divrei Hayamim, there). Or, they were expertly versed in the calculations used in fixing the months and years of the Jewish calendar. They knew and understood the determination of the times of the calendar. (Yalkut, here, 52. See Rashi to Bereishis, 49:15) They constantly accompanied Devorah, teaching the Yisroelites the laws and precepts.
Yesochar's nobles. The " י " in שָׂרֵי [lit. "my" nobles] is ancillary, fulfilling no grammatic function. It is similar to the " י " in "the animals in the field," 31 Tehilim, 8:8. שָׂדַי, lit. “my” field, is translated as שָׂדֶה, “the field.” or "he cut open, for himself, a window." 32 Yermiyahu, 22:14. חַלּוֹנָי, lit. “my windows,” is translated as חַלּוֹן, “the window.”
Yesochar with Barak. The remainder of Yesochar's constituency were likewise at Barak's disposal whenever he issued orders.
Dispatched to the valley at his heels. He dispatched them on all of his missions—to mobilize the people, and for all military needs.
However, in Reuven's equivocation. However, in Reuven's ambiguity was great cunning. "Craftiness of heart," 33 This is Targum Yonasan’s translation. cunning. In what way was he cunning? He straddled the battle lines to learn who would emerge the victor so that he could join them.

Verse 16

The shrieking companies. Listening to the sounds emitted by the companies engaged in battle, to determine which was the cry of triumph, and which the cry of defeat.

Verse 17

Is ensconced beyond the Yardein and never arrived at the battle front. Similarly, Dan hoarded his money into sea vessels, poised to escape.
At his exposures. To defend his exposed territory.

Verse 18

Zevulun; a people who disdained, etc. They were contemptuous of their lives, and subjected themselves to death in battle with Barak. Likewise, Naftoli at the highland field on Mount Tovor.

Verse 19

At Ta'anach to the waters of Megiddo. Targum Yonasan renders, "They were encamped at Ta'anach, and reached the waters of Megiddo." The upper section of the camp was at Ta'anach, and it extended to the waters of Megiddo.
Deigning no mercenary reward. They came to Sisera's assistance gratuitously—without requesting payment.

Verse 20

War was waged from heaven. The Holy One blessed is He, as well, dispatched His hosts against them. They, too, have no desire for any payment.
In their pathways. The upper tip of the star was in heaven, the bottom on earth. This teaches that the width of the firmament is equivalent to the distance between heaven and earth. For the star is suspended across the firmament like a sort of bolt across a door, its length measuring the

same as the width of the firmament. From this passage, which attests that they waged war in their pathways, we learn that the width of the firmament is the same as the elevation of heaven from earth. 34 “In their pathways” indicates that the star remained in its celestial path during the battle on earth. Evidently, the tip of the star remained fixed in heaven, while the remainder swung downward so that the lower edge reached the earth and destroyed Sisera’s forces. Since the star now extended from heaven to earth normally reached across the firmament, we learn that the distance between the two areas is the same.

Verse 21

Swept them away. It brushed them from the world like a broom which brushes ashes from an oven.
The stream of antiquity. It guaranteed the obligation to the sea concerning this, from the days of Egypt, 35 In the days of antiquity, during the exodus from Egypt. as stated in Pesachim. 36 118:b. When the Egyptians drowned at the splitting of the Reed Sea, Adonoy ordered the sea to cast their bodies onto the shore, to prove to the Yisroelites that they had perished. The sea objected, claiming the bodies as its due, and consented only when Kishon stream guaranteed repayment of the obligation. Kishon now fulfilled the guarantee, by sweeping Sisera’s forces into the sea.
My soul trampled underfoot the power of the mighty Canaanite warriors.

Verse 22

Horses' legs were battered. Their horses' hooves were severed. The heat of the star brought the mud to a boil, severing the hooves, as when legs are scalded in boiling water to detach the hooves. Once the hooves were severed, the legs were battered.
By the prancing, the prancing of their mighty. They pranced their horses in battle, as in "a prancing horse. 37 Nachum, 3:2. The word connotes the dancing of a horse.

Verse 23

Curse Meroz! One opinion is that this was a star. 38 Sisera’s protective star. (Rashi to Moed Katan, 16:a). According to others, this was a distinguished person who was near the battle field but failed to appear. 39 Moed Katan ibid.
Declares Adonoy's emissary. Barak made this declaration, as the emissary of the Holy One, blessed is He.
Those who dwell in it. Those who remain within his four amohs. With four hundred shofar blasts, Barak excommunicated Meroz. 40 Ibid.
To assist Adonoy. As if it were possible, 41 כביכול, “as if it were possible,” is used as a caveat when human qualities seem to be attributed to Adonoy. if anyone comes to Yisroel's assistance, it is as if he were assisting the Divine Presence. 42 Yalkut, 55.

Verse 24

By the women of the tent. Sarah, of whom it is said, "Here she is, in the tent." 43 Bereishis, 18:9. Rivkah, of whom it is said, "Yitzchak brought her to the tent." 44 Ibid, 24:67. Rachel and Leah, of whom it is said, "He left Leah's tent and entered Rachel's tent." 45 Ibid, 31:33.
Blessed by the women of the tent. Yael was blessed. Why? They bore and raised children. Were it not for Yael, this scoundrel would have annihilated them. This is taught in Breishis Rabbah. 46 Another

interpretation: Yael, as well, remained in the tent, 47 and she is therefore, mentioned in the blessing of the women of the tents.

Verse 25

But she gave milk to ascertain whether he was alert enough to differentiate between the taste of water and the taste of milk. This is Yonasan's rendition.
In a cup of the mighty. In a cup used for drinking water, for waters are described as "mighty", as it is said, "in mighty waters." 48 Shemos, 15:10.

Verse 26

To batter the exhausted Sisera, who was exhausted, totally fatigued.
Penetrated. From חֲדִירָה, "penetration".
Inflicted grievous injury. From מַחַץ, "injury".
Impaled. It emerged from the other side.

Verse 27

Verse 28

Moaning. The word refers to expressing speech, as in "the expression of the lips." 49 Yeshaya, 57:19. However, the Rabbis 50 Rosh Hashona 33:b. interpret this as referring to moaning, as in the shofar's "teruah" sound, translated יְבָבָא, "moan". 51 Bemidbar, 29:1. In my opinion, the reference is to seeing, as in "the pupil of his eye." 52 Zechariah, 2:12. This is Menachem's interpretation.
A window.

Verse 29

The wise among her ladies responded to her. The wise ones 53 Not "the wisdoms of her ladies." The vocalization indicates that the proper translation is "the wise ones," rather than "the wisdoms," as Rashi explains. among her ladies. This is why the " ת " is vocalized with a "pasach". The plural noun, lit. "wisdoms" is vocalized with the half-kametz, as in "Wisdoms are remote gems to the foolish." 54 Mishlei, 24:7. Here, the vocalization is חַכְמוֹת. Similarly, "The wise among women has constructed her home." 55 Mishlei, 14:1. The wise one among the women.
Responded. The period punctuating the נ serves as a substitute for a third 56 .נ The third person feminine plural for "response" is תַּעֲנֶינָה, "they responded". Also, as a general rule, the suffix נה is added as a contraction of אוֹתָהּ, "to her." Thus, "they responded to her" should actually read וַתַּעֲנֶינָה, with the נ tripled. However, Rashi notes, Scripture drops the third נ, and punctuates the second נ with a period to represent the missing letter. Hence, the translation is "[the wise ones] responded 'to her.'" The period punctuating נ serves as a substitute for "her", 57 A punctuated נ may appear where no letter has been dropped. Then, its purpose is to represent a contraction of אוֹתָהּ, "her". as in "you shall bring 'her' scalded." 58 Vayikra, 6:14. This refers to the feminine תְּנֶנָּה.
Indeed, she stated in reply. She consoled herself. Why should I keep wondering about my son's delay?

Verse 30

Are they not finding and dividing the pillage? That is the cause of the delay.
Or two [wombs] for each man. They are ravishing the attractive Yisroelite women, and each of them has, in his bed, two or three women.

Verse 31

So may perish. Devorah declared, 59 Our verse was not recited by Sisera's mother, but by Devorah. (Yalkut, 58.) her consolation is hollow—may all your enemies perish, Adonoy, as he perished.
But those who love him —as the sun emerging in its full power in the world to come, sevenfold over the light of the seven days of creation, or three hundred forty three to one. This equals forty nine times seven. 60 Sevenfold over the light of all seven days of creation is equivalent to forty nine-fold over the original light of creation. (Rashi to Zechariah, 4:3). The light of creation was sevenfold over our present light. (Tosafos to Bava Basra, 8:b). Hence, the light of the world to come will be one hundred forty three times as great as our present light.
The land was tranquil for forty years. These words are not Devorah's, but the author's.

Chapter 6

Verse 1

Acted wickedly. Until this period, Scripture states, "They resumed [acting wickedly]" since their iniquities accumulated. However, through this hymn 1 Sung by Devorah and Barak [ch.5]. they were granted forgiveness for all that they had perpetrated. 2 Anyone rescued miraculously who then sings a hymn of praise forgiven all his sins, as if he had been newly created. (Yalkut, 60) But now they began sinning anew. This interpretation is in Agadas Tehilim.

Verse 2

Retreats. Hidden places. 3 This is Targum Yonasan's translation. In old French, "voutes". Because a slight bit of illumination is positioned in them in some inconspicuous spot, they are referred to as מְנָהָרוֹת, lit. "glimmerings", "lucerno" in old French.
Caves. "Grotte" in old French
Stockades. "Palliser" in old French, "pales", as it is constructed in the forest by felling trees around its perimeter. 4 The trees serve as the pales or stakes forming the stockade.

Verse 3

Verse 4

Verse 5

With their cattle to graze on the produce.

Verse 6

Verse 7

Verse 8

A prophet. This prophet was Pinchas. 5 See above, 2:1. Taken from Seder Olam.

Verse 9

Verse 10

Verse 11

The Aviezrite. One of the sons of Aviezer ben Gilod ben Menasheh.
His son Gidon. His father had been threshing, while he sifted. He told him, "Father, you are elderly. If the enemies come, you will never be able to escape. You leave, and I will thresh."
In the wine press. With beams of an olive press.

Verse 12

Adonoy is with you, man of supreme power. Since He infused you with such power.

Verse 13

If [lit. and] Adonoy is with us. 6 Not “And Adonoy is with us,” as the literal reading would indicate, but “If Adonoy is with us,” as demonstrated by the following phrase cited by Rashi, “why has [all this] occurred, etc.”. If Adonoy is with us, why has [all this] occurred, etc.
Which our forefathers recounted to us. It was Pesach, and he told him, "Last night father recited the Hallel for me, and I heard him read, "When Yisroel departed from Egypt" 7 “…the sea observed and fled, the Yardein turned back, etc.” (Tehilim, 114) —but now He has abandoned us. If our forefathers were saintly, let Him act in our behalf in their merit; and if they were wicked, then, just as He worked His wonders for them gratuitously, so, let Him act in our behalf. Where are all His marvels?" 8 Yalkut, 62.

Verse 14

Turned to him. The Holy One, blessed is He, Himself. 9 Gidon was visited by Adonoy himself in the merit of his advocacy of Yisroel. (Yalkut, ibid)
By this power of yours. By the power of the merit of your advocacy of my children. 10 Ibid. This is R' Tanchuma's explanation.

Verse 15

Behold, my unit [lit. thousand]. The thousand member unit of which I am a constituent, under the command of its captain, is the most inadequate unit among all the units in Menasheh.

Verse 16

Verse 17

That you. The same as שֶׁאַתָּה, with the segol vocalization. 11 שֶׁאָתָּה, with the “kamatz” vocalization, which appears in the text, is the same as שֶׁאַתָּה “that you.”

Verse 18

Verse 19

Matzos containing flour. We learn that it was Pesach, the day the Omer offering was waved. 12 On the second day of Pesach. (Vayikra, 23:11) This is why it is said, 13 Below, 7:13. "Behold, a toasted barley bread was careening, 14 “… into the camp of Midyon. It reached the tent and struck it down.” This was in the merit of the Omer offering (Rashi, there, Yalkut, 62), which was made of barley. etc."
Soup. Broth.

Verse 20

Verse 21

Verse 22

Aahha. This denotes apprehension, as if to say, "What will become of me?" This, because I have seen. Because I have seen an angel of Adonoy—this is why I am apprehensive and exclaim "Aahha!"

Verse 23

Verse 24

Entitled it. Gidon named the altar. 15 The reading is, “[He] entitled it, ‘Adonoy is peace,’” not “Adonoy entitled it, ‘Peace.’”.
Adonoy is peace. Adonoy is our peace.

Verse 25

Bullock [lit. bull ox]. The young bull, as even a day old ox is called an "ox". 16 The inference of “Bull ox” is a bull that qualifies as an ox. Since even a day old bull qualifies, the reference is to a young bull.
A second bull. וְתוֹרָא תִּנְיָנָא, "A second bull". 17 This is Targum Yonasan’s rendition.
Seven year. Which had been fattened for seven years to be brought as an idolatrous sacrifice. Eight prohibitions were suspended 18 1. The second bull, which had been designated as an idolatrous sacrifice, was now brought as an offering. 2. Utensils used previously for the Asheirah sacrifices were now used. 3. The wood of the Asheirah tree was used as

fuel. 4. The offering was brought at night. 5. It was brought on a personal altar outside the Mishkon at Shiloh. 6. The second bull had been actually worshipped as a deity. 7. Gidon was not a Kohein. 8. He did not use the required sacred utensils. that night; 'designated', 'asheirah', 'night', 'altar', etc., as enumerated in Temurah. 19 29:a.

Verse 26

Top of the bulwark. Top of the rock.

Verse 27

Verse 28

Verse 29

Verse 30

Verse 31

You want to fight for [lit. "to"] the baal? For the sake of the baal.
To avenge [lit. rescue] him. To exact vengeance for him. 20 The literal translation of תּוֹשִׁיעוּן, “to rescue,” does not apply, since the idol was no longer endangered. The alternate interpretation, “to avenge,” is correct here. Similarly, "by my own hand exacting my vengeance," 21 Shmuel 1, 25:33. הוֹשִׁיעָה is interpreted as “avenge.” by David concerning Novol.
Whoever fights for [lit. "to"] him. For his sake.
Wait until morning. Until morning, wait.
If he is a god let him fight his own battle and exact his own vengeance.
To rebuff them until Gidon could escape, he said this.

Verse 32

Fight against him. Against Gidon. In relation to רִיב, "fight", the proper term is עִם, or אֶת, or בּוֹ, "with" [him], as in "he fought with Lavan". 22 Bereishis, 31:36. However, לוֹ, lit. "to", is not the proper term. Every לוֹ mentioned here is interpreted as "for his sake."

Verse 33

Verse 34

The Divine spirit. The spirit of valor.
Aviezer gathered. The entire clan.

Verse 35

Verse 36

Verse 37

Verse 38

That is what occurred. The dew condensed on the fleece alone more than everywhere else, as it is said, "a full bowl of water." However, "while all of the ground is dry" did not materialize, as a Divine covenant assures perpetual dew fall.
He squeezed. The word connotes pressure. Similarly, "They were neither pressed nor bandaged." 23 Yeshaya, 1:6. They were not strapped in bandages to draw out the discharge.

Chapter 7

Verse 1

Of signal valley ridge. Overlooking the plain 1 This is Targum Yonasan's interpretation. The ridge overlooked the plain, and was thus suitable as an observation post.. תַּמּוּרָה connotes instruction, observation, as in "instructs by gesturing." 2 Mishlei, 6:13. From there they would observe, and then signal instructions to the valley.

Verse 2

Glorify. "Vanter" in old French.

Verse 3

In the morning. In the morning is צַפְרָא in Aramaic.

Verse 4

Verse 5

Anyone who laps with his tongue, etc. Anyone who bends forward while on his knees to drink, set them aside, out of your retinue. They shall not accompany you, since they are practiced in kneeling before idols. 3 Both phrases of this passage—"Anyone who laps, etc." and "anyone who bends forward, etc."—refer to the same drinkers. Those who bend forward while on their knees, bringing their faces down to the water in order to lap it up, are practiced in prostrating themselves before idols.

Verse 6

Who lapped from hand. This is not the kind of bending forward as when lapping up with the tongue. 4 Lapping from hand to mouth does not involve prostrating oneself.

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Lay in the valley. Were stationed in the valley.

Verse 13

Toasted. The written text is צָלוּל, "clear". 5 Occasionally, the written Scriptural text, כְּתָב, differs from the the spoken text, קְרִי. Rashi notes that this is the case here, where the written text is צָלוּל, while the spoken text is צָלִיל, “toasted”. The generation was cleared of righteous men.
A toasted barley bread. A loaf of barley bread. A loaf toasted over coals.
Barley bread. This represents the merit of the Omer offering, which was brought on Pesach. 6 On the second day of Pesach. The offering consisted of barley meal. (Vayikra, 23:11,16. See Rashi there. Cf. Rashi above, 6:19).
And hit it, and it collapsed (the tent), then it overturned the tent, completely overturned, and the tent collapsed.

Verse 14

Verse 15

The recounting of the dream. The story of the dream. 7 מִסְפָּר, generally translated as “number”, is interpreted here as “story”. "The retelling of the dream and its interpretation." 8 This is Targum Yonasan’s translation.
And its interpretation [lit. "its sale"]. The goods exchanged for it, 9 According to the literal interpretation, “sale”. or its interpretation.

Verse 16

Shofars and torches to invoke the merit of the giving of the Torah. 10 At Mount Sinai, when the shofar sounded, and fire descended on the mountain. (Shemos, 19:16–19). According to the plain explanation: this took place at night, as it is written, 11 V. 9. and it was dark. They therefore carried torches to provide them with light. They placed them in pitchers so that the torches would remain undetected.

Verse 17

Watch me. Watch my actions, and follow suit.

Verse 18

I, and everyone with me. One of the divisions and one hundred men accompanied him.
For Adonoy, and for Gidon. The sword that executes is from Adonoy, so that victory is Gidon's. 12 This is Targum Yonasan’s interpretation, following v. 20, “Adonoy’s sword, and for Gidon!”

Verse 19

Had posted. The soldiers had already posted the sentries who were assigned to the middle watch. Members of the military usually assign sentry duty so that some serve during the first third of the night, some during the second third, and some during the final third. 13 See Yalkut, 63.
And smashed the pitchers. And broke 14 וַיָּפוּץ is sometimes translated as “dispersed”. Here, however, the translation is וַיִּשְׁבּוֹר, “broke”, as stated clearly in v.20. the pitchers which were in their hands.

Verse 20

Verse 21

They sounded the alarm. The signal to withdraw and flee.

Verse 22

Verse 23

Verse 24

Capture the waters which intervene between Aram and Canaanite territory. And the Yardein which also intervened.

Verse 25

They brought to Gidon, across the Yardein. In the morning, when Gidon crossed the Yardein pursuing Zevach and Tzalmona. 15

Chapter 8

Verse 1

Verse 2

Can any action of mine compare with yours? How significant were my actions at the beginning in comparison with yours at the end?
Do not Ephraim's underripened gleanings surpass. The gleanings 1 עוֹלְלוֹת are underripened grapes which may not be harvested, but must be left to be gleaned afterward by the poor. (Vayikra, 19:10) Gidon compared his original battle with the Midyonites to the harvest, and the ensuing execution of Orev and Z'ev to the gleaning of the עוֹלְלוֹת. which you acquired at the end surpass the early harvest which my family and I gathered, for Adonoy delivered the kings into your hands.

Verse 3

What could I have done that would have been as significant as your accomplishments?

Verse 4

He crossed with the three hundred men. They crossed the Yardein after Zevach and Tzalmuna, who had crossed previously and wreaked destruction across the Yardein, in the territory of Reuven, Gad, and Menashe. He crossed to take revenge against them as well.

Verse 5

To the people of Succos. They were Yisroelites.

Verse 6

Are the palms of Zevach and Tzalmuna in your hands that you pride yourself in having rescued us from the hand of Midyon.

Verse 7

Thorns. "Ronzes" in old French.

Verse 8

Verse 9

Verse 10

At Karkor. The name of a place.

Verse 11

By way of the tent dwellers. By way of the lands of Kedar and Arabia, whose inhabitants were wilderness tent dwellers. Since they were occupied exclusively as shepherds, they could not dwell in houses.
East of Novach and Yagbeha. These were Yisroelite cities. He chose not to pass through them, but rather travelled roundabout, so that they would remain undetected, and could overwhelm them by surprise.

Verse 12

Verse 13

With the sun high. Before sunset, with the sun still visible high above the horizon.

Verse 14

Verse 15

Verse 16

Tore with them. "Broke apart" with them. 2 This is Targum Yonasan’s translation.

Verse 17

Verse 18

Singular, of princely appearance. Yonasan explains that one of them was of princely appearance. 3 Yonasan’s reading is: “One was exactly like you, of princely appearance.” However, this may be interpreted as, "They were exactly like you, all of singular appearance, for they were of princely appearance."

Verse 19

Verse 20

But the boy would not draw his sword to execute them, for he was afraid of them.

Verse 21

Crescent chains. Lunettes in old French, moonshaped, made of gold.

Verse 22

Verse 23

Verse 24

Verse 25

Verse 26

The crescent chains and crowns. The neckbands and crowns. 4 This is Targum Yonasan’s rendition.

Verse 27

Gidon fashioned it into an apron as a memorial to the the great salvation, demonstrating how enormous their forces were, as the nose rings of their eminent men contained so much gold.
All of Yisroel were perverted towards it after Gidon's demise. 5 But not during his lifetime. Gidon’s intentions were pure. (See Yalkut, 64.)

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

Verse 33

Baal beris. This was his name.

Verse 34

Verse 35

They did not act benevolently. They murdered his children, as stated in the narrative. 6 Ch. 9.

Chapter 9

Verse 1

Verse 2

Verse 3

Verse 4

Headstrong. They acted impetuously, thoughtlessly.

Verse 5

Verse 6

Near the plain of the pillar. "The plain of monuments"— 1 This is Targum Yonasan's translation. A plain in which monuments stood.

Verse 7

Verse 8

The trees went about resolutely. This is a parable. 2 Yalkut, 65.
The olive tree. Asniel ben Kenaz, 3 Above, 3; 9–11. (Yalkut, ibid) a tribesman of Judah, who are entitled "olive", as it is said, "Refreshed olive tree, with fruit beautiful in appearance, etc." 4 Yirmiyahu, 11:16. The chapter is addressed to "the men of Yehudah" (v.1).

Verse 9

The richness of my oil. The connotation here is fattiness.

Verse 10

To the fig tree. This refers to Devorah. 5 Above, 4:4. (Yalkut, ibid.)

Verse 11

My sweetness. the honey of dates.

Verse 12

To the grapevine. This refers to Gidon, 6 Yalkut, ibid. a descendant of Yoseif, of whom it is said, "A flourishing son"—"like a grapevine positioned, etc." 7 "A flourishing son over a wellspring". (Bereishis, 49:22). Targum Onkelos there interprets, "like a grapevine positioned over a wellspring."

Verse 13

Which brings joy to God. As the Levi'im chant the hymns of glory only during the wine libation ceremony. 8 Berachos, 35:b.

Verse 14

The thornbush. "epine" in old French.

Verse 15

If you genuinely. Because I qualify as a sovereign.

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

Ruled. He wielded his authority through repression, and conducted himself arrogantly.

Verse 23

A malicious sentiment. Hatred. "Talent" in old French.

Verse 24

Verse 25

Verse 26

Ga'al ben Eved. He was from another nation.

Verse 27

Indulged in carousals. Performed dances. 9 This is Targum Yonasan’s translation.

Verse 28

Who is Avimelech, and who is Shechem. Who is Avimelech to control Shechem, and who is Shechem to be subjugated to Avimelech? Is not Avimelech Yerubaal's son, from Ofros, of the Aviezrites? 10
And his henchman Zevul? The city superintendent, named Zevul, is Avimelech's henchman. His master cannot justify his authority over the city; thus his appointee, as well, is a non-entity.
Serve the people of Chamor. If you want to get yourselves leaders, come serve the men of Chamor, who ruled the land in early times. 11 Bereishis, 34:2.

But why must we serve him? Avimelech.

Verse 29

He said: For Avimelech. Ga'al declared in the presence of Zevul, "Tell Avimelech."
Beef up your army and come on out from your place, and let us see how grand you are!

Verse 30

Verse 31

Clandestinely. As in "cunningly," 12 Bereishis, 27:35. "in deceit," 13 Yirmiyahu, 8:5. meaning secretively, stealthily.

Verse 32

Verse 33

Verse 34

Four divisions. Four companies.

Verse 35

Verse 36

Verse 37

From the promontory of the land. "From the pre-eminence of the land." 14 This is Targum Yonasan’s translation. From the highest summit of all.
Elon Meonenim. The plain of Meonenim

Verse 38

Verse 39

Verse 40

Verse 41

Verse 42

The people went out to the fields. The people of Shechem.
They informed. Those who gave the information to Avimelech, that the townspeople had gone to the fields to attend to their wants.

Verse 43

Verse 44

At the entrance to the gateway of the city to block their entry.

Verse 45

Verse 46

Forest stockade. A forest encircled by twisted trees and branches, called "plisse" in old French.
Of the temple of the god Beris. The stockade belonged to Baal Beris, the name of their deity. Tzalmon 15 Mentioned in v. 48., too, owned a forest there. Others interpret עֲרִיצֵי as "voutes" in old French, "bunker," dug into the ground.

Verse 47

Verse 48

The overhang of a tree. The branch of a tree.

Verse 49

Verse 50

Verse 51

Verse 52

Verse 53

A pestle shard. A fragment of upper grinding stone called "pestle" [lit. "rider. 16 As the upper pestle stone “rides” the lower mortar stone. (Metzudos).].
And smashed. Crushed. 17 תָּרֻץ is usually translated as “ran”. Here, however, the translation is “crushed”, or “smashed”.

Verse 54

Lest it be said of me. Lest it be said concerning me. 18 לי is not translated as “to me,” but as “concerning me.”

Chapter 10

Verse 1

Ben Dodo. This was his name.

Verse 2

Verse 3

Verse 4

Thoroughbreds. 1 עוּלִין, This is Targum Yonasan’s translation. the choicest horses.
They owned thirty towns. They owned thirty unwalled municipalities. This is why they are described as עָיָרִים, "towns", meaning the same as עֲיָרָוֹת. 2 Rather than עָרִים meaning walled cities.

Verse 5

Verse 6

The Baals. Seven pagan gods are enumerated here. 3 Beitzah, 25:b. “The deities of Aram, Tzidon, etc.” does not explain where the Baals and Ashteros were worshiped, but lists deities in addition to them. Hence, the total is seven.
They abandoned Adonoy, and did not worship Him. Not even concurrently with these. 4 Otherwise, “and did not worship Him” is redundant. (Beitzah, ibid).

Verse 7

Verse 8

That year when Yair died.
Across the Yardein. The territory of Reuven, Gad, and half of Menasheh; they were neighbors. 5 Of the Ammonites. See below, ch.11.

Verse 9

Verse 10

Verse 11

Was it not from Mitzrayim. There are seven salvations here, corresponding with the seven pagan gods they worshiped. 6 V. 6. See Rashi there.

Verse 12

And Maon. The name of a nation. 7 But not, as generally translated, “a dwelling place.”

Verse 13

Verse 14

Verse 15

Verse 16

Could not contain Himself at [Yisroel's] anguish. As if one could depict God as lacking the space to bear and encompass His pain at Yisroel's anguish.

Verse 17

Were called together. They were assembled by proclamation.

Chapter 11

Verse 1

Verse 2

Verse 3

Verse 4

The Bnei Ammon waged war. As mentioned above. 1

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

All his stipulations. The conditions between them.
Before Adonoy, at Mitzpah. Where everyone was assembled, as the Divine Presence rests upon multitudes.

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Until the Reed Sea. South of the land of Edom, while the land of Edom is south of the land of Canaan.

Verse 17

Please allow me to traverse your country. From south to north, in order to enter the land of Canaan.
To the king of Moav as well. Whose country bordered the extremity of the land of Edom, east of Edom, and south of Eretz Yisroel.
And he refused. Moshe alludes to this in the Torah, "As perpetrated against me by the Bnei Eisov residing at Sair, and the Moavites residing at Ar." 2 Devarim, 2:29. Just as Edom refused them permission to pass, so did Moav refuse them permission to pass.

Verse 18

They then continued through the wilderness from west to east, along the southern borders of Edom and Moav.
Circumvented the land of Edom. All of its southern border.

And the land of Moav. All of its southern border. When they reached the southeastern corner, they angled northward along the periphery of the eastern border.
Arrived at the east of the land of Moav, and camped opposite Arnon. At the end of the eastern border of the land of Moav. This was the starting point of the lands of Sichon and Og. They conquered the trans-Yardeinian territory east of the land of Canaan, crossed the Yardein, and invaded the land of Canaan by the eastern route.

Verse 19

Verse 20

Verse 21

Verse 22

They took possession, etc., from Arnon to the Yabok. Which you claim as yours, they annexed from Sichon.
From the wilderness to the Yardein. There was a wilderness area adjoining the Yardein.

Verse 23

Verse 24

Verse 25

Verse 26

Adjoining [lit. by the hands of] Arnon. Near Arnon. These cities had belonged to Moav, but they recognized that they could not lay claim to them, since they were confiscated from Sichon, who had annexed them from the king of Moav.
Three centuries from the conquest of the land in the days of Yehoshua, until Yiftoch. This teaches us concerning the years of the Judges mentioned until now—whether the years of subjugation by the nations are included in the reckoning of the days of the Judge, or not. 3 The three hundred year total is only accurate if certain of the years of subjugation are included in the years of the judge, and certain years are not, as Rashi explains below. We learn in Seder Olam: 4 Ch. 12. Yehoshua directed Yisroel for twenty eight years—I am not aware of any Scriptural derivation for this. Asniel for forty years, 5 the years of subjugation by Cushan Rishasaim are included. 6 Eight years. (3:8). Afterward, Ehud for eighty years, 7 with the eighteen years of subjugation by Eglon 8 included. This totals one hundred forty eight years. Devorah for forty years, 9 with the years of subjugation by Yavin 10 Twenty years. (4:3.) included, totaling one hundred eighty eight years. Afterward, seven years

of subjugation by Midyon, 11 forty years of Gidon, 12 and 13 three of Avimelech, totaling two hundred thirty eight years. Afterward, twenty three years of Tola 14 and twenty two of Yair, 15 with one year overlapping both, and eighteen years of the Bnei Ammon 16 until Yiftoch's appearance. This totals three hundred.

Verse 27

Verse 28

Verse 29

He crossed to the Bnei Ammon. "To" the Bnei Ammon.

Verse 30

Verse 31

Verse 32

Verse 33

The Vineyard plains. The plain of the vineyards. 17 This is Targum Yonasan’s translation.

Verse 34

Verse 35

You are among those who ruined me. This is the feminine usage. 18 הִכְרַעְתִּנִי, with the ״ cherik ״ vocalization under the ח, is generally translated as referring to the first person neuter, “I brought to the knees.” Here, however, the translation is the feminine “you brought to the knees.” Similarly, "You captured my heart, my sister bride." 19 Shir Hashirim, 4:9. Here, too, לִבַּבְתִּנִי, with the ״ cherik ״ vocalization under the the ח, is translated as the feminine “you captured my heart.”
You have surely brought me to my knees All my blood is in turmoil, You have taken away my feet.

Verse 36

Verse 37

To grieve on the hills. This word refers to bewailing. 20 Not, as translated elsewhere, “To descend,” but “To grieve.” Similarly, "On its roofs and thoroughfares, total wailing, weeping grief." 21 Yeshaya, 15:3.

Weeping so intense that it causes a physical breakdown. 22 דך may also be translated as “crushing.” See Yeshaya, 45:1. Midrash Agada: R' Tanchuma expounded, On the hills; before the Sanhedrin—perhaps they may find a loophole in your vow. 23 Yalkut, 67.

Verse 38

Wept over her maidenhood. Since it is not written "over her maidens," the inference is, over her actual maidenhood.

Verse 39

She became the subject of a law. Legislation was enacted prohibiting any repetition of this, for, had he approached Pinchos, or had Pinchos approached him, he would have released him from his vow. 24 By informing him that a human being cannot be designated as an offering. But they refused to humble themselves, 25 Pinchas, because it was Yiftoch who required his services; Yiftoch, because he was the supreme commander. (Yalkut, 68) and were, thus, both responsible for her ruin. They were punished. The Divine Presence departed from Pinchos, as it is said in Divrei Hayamim, 26 Divrei Hayamim 1, 9:20. "Adonoy was with him previously." We learn that he was not with him later. And Yiftoch was afflicted with ulcerations and the loss of his limbs, as it is said, 27 Below, 12:7. "He was buried in the cities of Gilod." 28 Individual limbs, like the entire body, require burial. The plural usage, “cities”, teaches that his burial took place in a number of cities—wherever his limbs fell. (Yalkut, ibid.) Another interpretation: "She became the subject of a law in Yisroel" relates to the following passage. 29 She was the subject of a law requiring the daughters of Yisroel to visit her yearly.

Verse 40

Journeyed annually. This was established as a law. 30 This follows Rashi’s second interpretation of v. 39. See fn.29.
To grieve. To weep.

Chapter 12

Verse 1

And crossed northward. They crossed the Yardein and travelled north in trans-Yardein to Gilod.

Verse 2

Verse 3

Verse 4

Since the contemptibles of Ephraim had said, "What are you,Gilod?" The lowliest in Ephraim would mock Gilod, saying, "Of what significance are you, Gilod, among Ephraim and among Menasheh?" This is Targum Yonasan's interpretation.

Verse 5

The Gilodites captured the Yardein crossings. They posted sentries at the crossing areas.

Verse 6

Say Shiboles please. May I cross this river flow? 1 Shiboles” is translated as “flow”.
They were not proficient in proper pronunciation. They were speech deficient.

Verse 7

Verse 8

Ivtzan. Boaz. 2 The husband of Rus, ancestor of King David. (Bava Basra, 91:a)

Chapter 13

Verse 1

Verse 2

Verse 3

Verse 4

Freshly pressed or intoxicating wine Freshly pressed or aged wine. 1 This is Targum Yonasan’s translation.

Verse 5

The razor [lit. flinger]. The razor, as it flings off and casts away the hair.

Verse 6

Verse 7

Do not consume anything ritually defiled. Anything prohibited to the Nazirite. 2 Sotah, 9:b. This includes grape extract, in addition to wine. (Rashi, there).

Verse 8

With the boy who will be [lit. who was] born. Who is destined to be born.

Verse 9

Verse 10

Verse 11

Behind his wife. Following her advice.

Verse 12

What regulations must we follow with the boy? How shall we treat him?
What should appropriately be done with the boy, what must we do with him?
3 Targum Yonasan. The question was not what must the boy do, but what must we do with him.

Verse 13

Verse 14

Verse 15

Allow us to detain you as our house guest.

Verse 16

Verse 17

When your instructions reach us. If we are contacted with instructions to fulfill a mission for you, and we know and recognize your name,
We shall honor you by fulfilling the mission.

Verse 18

When it is mystical. It is concealed. It changes constantly, 4 According to the angel’s mission at that particular time. Cf. Rashi to Bereishis, 32:30. so that its identity remains unknown on any given day.

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

At this time [lit. at the time]. At this time.
He would not have apprised us in this way. He would not have apprised us of these tidings 5 Concerning the birth of a son. if we deserved to die.

Verse 24

Verse 25

Pulsating within him. Visiting him intermittently.

Chapter 14

Verse 1

Verse 2

Verse 3

Verse 4

As He sought a pretext. An accusation with which to provoke a confrontation against them.

Verse 5

Verse 6

Verse 7

And discussed [lit. spoke with] the woman. He spoke of the woman 1 Not “with” the woman. with her relatives. This is Targum Yonasan's rendition.

Verse 8

A colony of bees. A beehive—a swarm of bees.

Verse 9

He dislodged it. This connotes the separation of an attached object. Similarly, with regard to a loaf attached to an oven, separation is

described as "dislodging"— 2 Shabbos, 117:b. "If one dislodges a loaf from the oven," 3 Shabbos, 95:a. "If one dislodges his hive," 4 The honeycomb from the hive. as the honey is produced in wax combs attached to the walls of the hive in every area, extending from wall to wall along its circumference. Similarly, Targum Yonasan translates "He removed it."

Verse 10

His father descended to discuss the woman. With regard to the woman.

Verse 11

Friends. Companions who formed the retinue of wedding attendants.

Verse 12

Verse 13

Verse 14

Verse 15

It was on the seventh day of the week, but not the seventh of the feast. It was, rather, the fourth of the feast days.
Was it to impoverish us that you invited us here. Targum Yonasan renders: Was it to make us poor 5 לְיָרְשָׁנוּ is not interpreted as "to inherit us," but as "to make us poor." that you called us here? 6 הֲלֹא is not interpreted as "Did you not? but as "here."

Verse 16

Verse 17

The seven days. What remained of the seven days, after the fourth day.

Verse 18

Before sunset. Before the sun descended, as they still had time until nightfall.
Plowed with my calf. This is allegorical—if you had not questioned my wife. 7 This is Targum Yonasan's translation. 8 Who is cherished as a young calf is cherished. (Sanhedrin, 21:a.)

Verse 19

The Divine spirit. A spirit of power, Divinely inspired. 9 This is Targum Yonasan's translation.
Their garments. The garments which he had stripped from them.

Verse 20

To a Friend. To one of the wedding attendants.

Chapter 15

Verse 1

Verse 2

Verse 3

At this time I am innocent. I shall be justified in inflicting injury upon them.

Verse 4

Twisted. The tails, each into the next. וַיִּפֶן implies that he himself turned, וַיָּפֶן that he turned, or twisted, others. This usage applies with every word whose verbal root ends with ה. 1 Such as גָּלָה,רָבָה,פָּנָה. "The people increased;" 2 Shemos, 1:20. "He increased, in the people of Yehudah, lamentation…." 3 Eichah, 2:5. Cf. Rashi there. "Yehudah went into exile from his homeland" 4 Melachim 2, 25:21. —went into exile. "The king [of Ashur] exiled Yisroel to Ashur" 5 Melachim 2, 17:6. —exiled others.

Verse 5

Verse 6

The son-in-law of the Timnite. The son-in-law of the Pelishtite from Timnah.

Verse 7

Is this the way you behave. Perhaps you are accustomed to this—shifting wives from one to another.

Verse 8

Cavalry and infantry [lit. calf and thigh]. "Horsemen and foot soldiers." 6 This is Targum Yonasan's translation. "Calf" refers to the horseman, supported by the calf, as Rashi explains, and "thigh" refers to the footsoldier, whose weight is supported by the thigh. The horseman is not supported by the thigh, but by the calf of the foot inserted into the metal stirrup hanging from the saddle.
On the promontory of a crevice of the Eitam cliff. Similarly, "The promontories of the cliffs," 7 Yeshaya, 2:21 "[He] shall remove its branches." 8 Ibid, 10:33.

Verse 9

They fanned out. They dispersed.
At Lechi. The name of a place 9 Not literally "cheek".

Verse 10

Why have you ascended against us. Are we not enslaved by you?
To tie down Shimshon. In order that you tie him down and deliver him to us.

Verse 11

Verse 12

Verse 13

No! We shall merely tie you down. We shall not execute you, but merely tie you down.

Verse 14

The spirit of Adonoy. A spirit of power, emanating from Adonoy. 10 This is Targum Yonasan’s translation.
His bonds which tied him down.

Verse 15

Moist. Wet. I saw a medical lexicon which refers to pus oozing from a wound as טְרִיָה.

Verse 16

I amassed mounds with the jawbone of a donkey, amassing numerous mounds. "With the jawbone of a donkey I hurled them into mounds." 11 This is Targum Yonasan’s translation.

Verse 17

Verse 18

Verse 19

The socket [lit. "the mortar"]. The socket where the tooth is set is shaped like a mortar.
Ein Hakorei. "The wellspring which materialized through the cry of the one who called out to Adonoy."

Chapter 16

Verse 1

Verse 2

The Azites were informed. It was said to the people of Aza.
They were silent [lit. "They were muted"]. They acted in silence.

Verse 3

Uprooted them [lit. "moved them"]. He uprooted them from their places.

Verse 4

Verse 5

Verse 6

Verse 7

Cords. Thin strings.

Verse 8

Verse 9

The source of his strength was not revealed. It was not necessary for him to exert himself when he snapped them.

Verse 10

Verse 11

With ropes. Thick rope. 1 Unlike the thin string specified in v. 7.

Verse 12

Verse 13

Tresses Locks. "Pelous" in old French.
With the mounting pin. A wooden rod which the weaver uses to mount the threads of the warp. The name of the wood is "ensouple", of the pin, "ourdissuire".

Verse 14

Verse 15

Verse 16

And goaded him. She oppressed him. There is no similar word.

Verse 17

Verse 18

Delilah saw that he had confided to her. One instinctively recognizes the truth. 2 Sotah, 9:b

Verse 19

[She] summoned the man. The nobles' agent.

Verse 20

Verse 21

They brought him down to Aza. The location where his ruin began 3 V.l. 4 Sotah, 9:b.
He became the miller. With grinding stones— arduous labor. The Rabbis interpret this after their fashion. 5 According to their interpretation, the Pelishtites brought their wives to the prison to be impregnated by Shimshon, (Sotah, 10:a)

Verse 22

Verse 23

Verse 24

Verse 25

Between the pillars which supported the building.

Verse 26

And give me a hold. "Palpare" in old French, as in, "Perhaps my father will touch me." 6 Bereishis, 27:12.

Verse 27

Verse 28

Please remember me. Remember the twenty years that I judged Yisroel without asking any of them to carry a staff from place to place. 7 Sotah, 10:a.

Avenge one of my two eyes. The reward for my second eye reserve for me in the World to Come. At present, grant me the reward for one of them. 8 Yalkut, 71.

Verse 29

Shimshon embraced. He grasped, "embrasser" in old French, as in "The man trembled, and was embraced" 9 Rus, 3:8. —he was embraced in a woman's arms.

Chapter 17

Verse 1

There was a man from Mount Ephraim. Although both incidents are recorded at the conclusion of this book, the episodes of Michah and the concubine at Givoh took place at the beginning of the period of Judges, during the days of Asniel ben Kenaz, 1 Asniel was the first of the judges. as it is said, "They appointed, for themselves, the figure of Michah, etc., during the entire period of the Mishkon at Shiloh." 2 We learn that, throughout the period of Shiloh, the graven figure of Michah was in existence. 3 Thus encompassing the period of Asniel, as his tenure began after the death of Yehoshua, when the Mishkon had already been established at Shiloh. Concerning the concubine at Givoh, it is said, about Yevus of Jerusalem, "Let us not turn to an alien city" 4 we learn that Jerusalem had not yet been conquered. 5 It was later conquered by the tribe of Judah (1:8), during the time of Asniel (there, v.13). 6 Seder Olam, 12.

Verse 2

Stolen from you [lit. "to you"]. Stolen from you. 7 לָךְ, lit. “to you”, may also be interpreted as “from you”. Similarly, 8 Shmuel 1, 21:6 "For women were withheld 'to' us,"—'from' us.
When you cursed. You cursed whoever stole it, and even uttered the curse in my ear.
Look, the silver. I confess to you, concerning it, that it is in my possession, as I stole it.

Verse 3

He returned the eleven hundred silver pieces to his mother. He verbalized his intent to return it to her, hence, wherever it was, it reverted to her possession.
I expressly consecrated the silver, from my hand to my son's. I resolved to deliver it from my hand to yours for the purpose of making an image and a molten figure. Give it to me now, so that I may return it from my hand to you. Some say that this woman was Delilah, since Scripture specifies eleven hundred pieces of silver 9 See above 16:5.. However, they are in error, as Michah preceded Shimshon by many years. 10 See Rashi, v.l. But the episodes are juxtaposed because of the corrupt silver, which was of equal value in each of the incidents. The silver inflicted injury in both cases.

Verse 4

Verse 5

An idolatrous temple [lit. "temple of Elohim"]. A temple of idol worship. Similarly, "god" throughout this chapter is profane, except for the following: "Throughout the time that the Sanctuary of God was at Shiloh." 11 12 Shevuos, 35:b.
And inducted [lit. "filled the hands of"] one. He inducted him into the service of the image, to serve as its priest. Any induction process which a person enters for the purpose of achieving a position of prominence is described as "filling the hands," 13 See Shemos, 28:41. "revetir" in old French. When a person is charged with a position, it is described as "reveture" in old French.

Verse 6

Verse 7

Of the clan of Yehudah. He was a Leivi maternally. 14 Paternally, he was descended from Yehudah. This explains why he was both "of the clan of Yehudah", and a Levi. However, the Rabbis 15 Bava Basra, 109:b. interpret that, because he behaved like Menasheh, 16 The king who instituted idol worship throughout Eretz Yisroel. (Melachim 2, 21). who was descended from Yehudah, he is described as "of the clan of Yehudah." He was actually a Leivi, the son of Gershom, son of our master Moshe, as stated explicitly below, "Yehonasan, son of Gershom, etc." 17

Verse 8

To make his way. The way by which he would journey.

Verse 9

Anywhere I will find a profitable livelihood.

Verse 10

Per year At the year's end.
An appropriate wardrobe A pair of outfits appropriate for everyone's yearly requirements.
An appropriate wardrobe. "Appareillement" in old French.
And your board Your meals.
The Levi acquiesced [lit. went] Followed his advice.

Chapter 18

Verse 1

As there had not fallen to their lot. A suitable inheritance for them in the conquered territory, as it is said in Yehoshua, "The boundry of Bnei Don extended from them." 1 Yehoshua, 19:47. See Rashi there. 2 When the apportioning of the land among the tribes was completed. This, too, teaches us that this episode took place at the very beginning of the period of the judges. 3 In addition to the evidence presented by Rashi above, 17:1.

Verse 2

Verse 3

Who brought you here. There are numerous questions here. Are you not descended from our teacher Moshe, to whom it was said, "Do not come close here," 4 Shemos, 3:5. הֵלוֹם, “here”, in our passage corresponds with הֲלוֹם, “here”, in the statement to Moshe. "Who provided mankind with the mouth?" 5 Ibid, 4:11. פֶּז in our passage coresponds with פֶּה “mouth”, there. and "What is this in your hand?" 6 Ibid, 4:2. מָה…בְּזֶה corresponds with מַה זֶּה there.

Verse 4

Verse 5

Please inquire of God through the figurines, which communicate by sorcery.

Verse 6

The route you will follow is before Adonoy It is revealed before the Holy One, blessed is He, but these [figurines] are worthless.

Verse 7

With nothing to put them to shame. No one ever needed anothers' help, who might have rebuffed him empty handedly, thus humiliating him, as stated below, "Nothing is lacking." 7 Below v.10. So I have heard.
There is a dearth of heirs. There are few heirs, so that if they should be killed, no other claimants will wage war against those who occupy the territory.
They were distant. From the support of the Tzidonians.
And they were not allied with anyone. They had not entered into any treaty requiring others to come to their assistance in times of need.

Verse 8

What is your response? As if to say, "what is your response?" What have you found, in the territory apportioned to us? Are the people strong or weak?'

Verse 9

You are apathetic Lazy.

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

The bulky cargo. The loads. Anything which moved ponderously, thus making it impossible to move quickly should the local inhabitants pursue them. The bulky cargo. "Pezantume" in old French.

Verse 22

Verse 23

They turned their faces. The sons of Don turned towards those who shouted at them.

Verse 24

What else do I have. What else remains for me?

Verse 25

Bitter tempered men. There are angry men in our company.

Verse 26

Verse 27

Laish. The city's name. The book of Yehoshua entitles it "Leshem," 8 Yehoshua 19:47. because they discovered, there, a precious gem called "leshem." This was inlaid in the Choshen plate, 9 The sacred Urim Vetumim oracles, which spelled out the Divine message for those inquirii of Adonoy. (Yoma, 73:b). and symbolized the tribe of Don, whose name was inscribed on it. Thus, they were certain that this was actually their ancestral property.

Verse 28

Verse 29

Verse 30

Ben Menasheh. In deference to Moshe, the letter "nun" was included, thus altering the name. It is scripturally suspended to indicate that he was actually not Menasheh, but Moshe. 10 Bava Basra 109b.
Until the day of the exile from the land. During the time of Sancheriv, at the first exile.

Chapter 19

Verse 1

Verse 2

His concubine strayed away from him She strayed away from his home to the outside. The word זְנוּת, "promiscuity," always denotes departure—"One who departs to the outside," 1 This is Targum Yonasan's rendition of זוֹנָה, "promiscuous woman." who leaves her husband and loves another.

Verse 3

Verse 4

Verse 5

Verse 6

Give your assent, and remain overnight. Tonight.

Verse 7

Verse 8

Verse 9

Has waned. The sun [has waned] from full strength, and has begun setting. It is the time of day for encamping. The time when all travellers turn in to encamp indoors.

Verse 10

Verse 11

Verse 12

To Giv'oh. Giv'oh of Binyomin.

Verse 13

We will spend the night. As in וְנָלִינוּ. The period punctuating the נ serves as a replacement for a second 2 .נ The suffix נו denotes the plural usage. When the letter נ appears in the root, as in לין, the additional נ is dropped, and is replaced by a period in the original נ.

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

To the Sanctuary of Adonoy. I am going to Shiloh. 3 The Mishkon was at Shiloh. (Yehosnua, 18:1).

Verse 19

Verse 20

Verse 21

And fed produce to the donkeys. He gave produce to the donkeys. He fed produce, "aprovender" in old French.

Verse 22

We want to have relations with him to sodomize him.

Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

There was no answer, for she was dead.

Chapter 20

Verse 1

Verse 2

The leaders of the entire people. The heads of the entire people. 1 This is Targum Yonasan’s translation.

Verse 3

Verse 4

Verse 5

They thought they would murder me. They intended to murder me. "Apesment" in old French.

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

When taking action in their engagement in this engagement with Givas Binyomin, as befits their entirely loathsome, etc.

Verse 11

Comrades. In unified counsel.

Verse 12

To all the tribes of Binyomin. Their ten clans were considered ten families, so that twelve tribes would emanate from Rochel. 2 The ten clans and the tribes of Menashe and Efraim.

Verse 13

Verse 14

Verse 15

Verse 16

With shriveled right arms. Their right arms were shrunken. They could not utilize them, as if they were closed, as in "Let not the well close its mouth over me." 3 Tehilim, 69:16.
Each of them These seven hundred men.
At a hair. A strand of hair.
And not miss. And not err.

Verse 17

Verse 18

Yehudah first. But they did not try to inquire whether they would be victorious or vanquished. When they ultimately tried, He replied, "Go up, for tomorrow I shall deliver them into your hand." They were consistent, and fulfilled their promise. 4 V.28.

Verse 19

Verse 20

Verse 21

They crushed. They were punished because they were not equally vengeful over the incident of the figure of Michah, 5 Chapters 17, 18. which had already taken place. 6 Sanhedrin, 103:b.

Verse 22

Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

Verse 33

Baal Tamar. The plain of Yericho. 7 “Tamar”, lit. “date”, alludes to Yericho, “The city of dates.” Devarim, 34:3.
Poured. Extended themselves, as in "He shall draw the Yardein into his mouth," 8 Eyov, 40:23. "You drew me from the womb." 9 Tehilim, 22:10.
Maareh Gev'ah. From a narrow pass, the "nakedness," 10 “Maareh” is from “Ervah,” nakedness. or exposed overlook of Givas Binyomin; its uncovered part from which it was defenseless against conquest, as in, "You have come to gaze at the nakedness of the land." 11 Beraishis, 42:9. Yoseif accused his brothers of spying, claiming. that they were seeking Egypt’s “nakedness,” or exposed, defenseless areas.

Verse 34

Verse 35

Verse 36

The Yisroelite troops gave. Those in the field gave ground to Binyomin to escape to Givoh, since the Yisroelites depended on the ambushers to advance toward them.

Verse 37

The ambushers sounded the signal. The shofar blast. Another interpretation: With the shofar, they drew the people with them to the city.

Verse 38

A time frame was pre-arranged At the outset, a signal was arranged between the Yisroelites and the ambushers, whereby the ambushers would raise continuous smoke from the city. The Yisroelites would thus understand that the ambushers had conquered Givoh.
Clouds of smoke. High hanging smoke.

Verse 39

The Yisroelite troops retreated. Scripture now returns to the beginning of the narrative, reviewing and explaining how the twenty five thousand mentioned above 12 V.35. fell, and where they fell.

Verse 40

Verse 41

Verse 42

While those in the city. The ambushers who had penetrated the city demolished the tribe from within the city.

Verse 43

They [lit. crowned] Binyomin. They encircled Binyomin the way a crown encircles the head. Similarly, "The mighty of Bashan encircled me," 13 Tehilim, 22:13. and, "For the villain encircles the saint." 14 Chabakuk, 1:4. Also, the word "wreath" connotes encirclement, as in, "Shaul and his troops encircled [lit. wreathed] David and his troops in order to seize them" 15 Shmuel 1, 23:26.
Called for their pursuit. They called for pursuit behind them—they shouted to each other to pursue.
And intercepted them at rest. At the cities, where they generally rested, they intercepted them.
Intercepted them. Caught them. There is a similar term in the Talmud, "He pursued him a parsa in the sand, but did not catch him." 16 Kesubos, 60:b.
Up to the area facing Givoh. East of Givoh.

Verse 44

There fell, from Binyomin, eighteen thousand troops In the field, in the thick of battle.

Verse 45

They gleaned them. Killing constantly, like plucking gleanings after reaping.
Five thousand troops. Thus totaling twenty three thousand.
Until Gid'om. The name of a place.
Striking down, of them, two thousand troops. Thus totaling twenty-five thousand mentioned above. 17 V.35. The remaining one hundred recorded above 18 Ibid. fell at unnamed locations.

Verse 46

Verse 47

Verse 48

Turned to the sons of Binyomin in all the cities.
Completely annihilating the cities. They annihilated all the inhabitants of the cities,
Including the cattle— the people are included in "completely annihilating," since תָּמַם denotes absolute annihilation. There is a problem with the location of one thousand, as twenty-six thousand were counted in the cities, and seven hundred at Givoh; 19 V.15. here, those who fell totaled twenty-five thousand, one hundred troops, 20 V. 46. and six hundred escaped to Rimon cliff. 21 V. 47. This totals 25,700, whereas the total in v. 15 was 26,700. Evidently, one thousand fled to the cities, and fell the following day when the Bnei Yisroel turned to the cities of Binyomin to annihilate the women and children.

Chapter 21

Verse 1

Verse 2

Verse 3

Will be eliminated Removed. 1 פקד is sometimes translated as “remembered” (Bereishis, 50:25). Here, however, the translation is “removed,” or “eliminated.”

Verse 4

Verse 5

Verse 6

Were regretful They reversed themselves, 2 וינחמו is translated as “they regretted,” rather than “they were comforted.” and contemplated escape for them.

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Four hundred virgin maids They placed them over the openings of wine barrels. Those with carnal knowledge emitted an aroma, the virgins did not. 3 Yevamos, 60:b.

Verse 13

Verse 14

This did not satisfy They were insufficient for them.

Verse 15

Verse 16

Verse 17

The survivors must inherit the ancestral property The tribe's ancestral property remains unclaimed; let us devise a plan whereby they may father children, so that the property will fall into the possession of the remaining survivors, and a tribe will not be obliterated from Yisroel.

Verse 18

Verse 19

East [lit. "sunrise"] of the road. To the east of the road. Shiloh was north of Beis El, south of Levonah, and east of the road ascending from Beis El to Shechem.

Verse 20

Verse 21

Verse 22

To fight us To go to war against us.
We shall tell them we were merciful with them. We were merciful with them because they did not know what to do, as we could not provide each of these men with a wife at the time of the war with Yoveish Gilod, except for four hundred of them. And if it is your oath that disturbs you, there is nothing sinful here on your part, since you were not the ones who provided them with your daughters, so that you would now be blameworthy. Peaceful salutations, have no fear!